

A COMPARISON OF COMMUNICATION CHANNELS
AMONG INDIAN, NEGRO AND WHITE
SECONDARY STUDENTS IN PAWNEE,
PONCA CITY, AND RED ROCK,
OKLAHOMA

By

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Bachelor of Science

West Texas State University

Canyon, Texas

1961

Submitted to the faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
MASTER OF ARTS
July, 1968

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A COMPARISON OF COMMUNICATION CHANNELS

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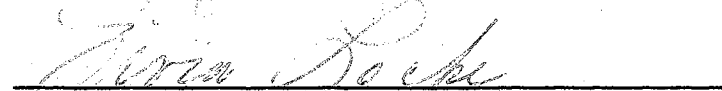
SECONDARY STUDENTS IN PAWNEE,


PONCA CITY, AND RED ROCK,

OKLAHOMA

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PREFACE

Perhaps at no other time in history is society more interested in meeting the needs of youth. Schools are providing classes for the mentally retarded and the gifted. Vocational programs are vigorously being adopted by schools to provide non-college bound students with a trade. Church and civic organizations are providing programs to instill in youth moral and ethical principles. In the effort to understand Indian youth's acculturation into "white man's" community, the areas of social, economic and educational development through communication channels are studied. In determining the specific communication channels of this race and comparing them to youths of other races, it is hoped the Indian youth will be better understood.

My prayers and thanks go to Dr. Fred Tewell and his wife, Marjorie, for their guidance in preparing this study. Special appreciation goes to Miss Vivia Locke for her assistance. Also, I thank 832 high school students in Pawnee, Red Rock, and Ponca City, Oklahoma. Especially, I thank my husband John, my parents, Mr. and Mrs. Edward Aikens, and my sister-in-law, Ina Jean Acord, for their patience and encouragement.

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CHAPTER I

THE PROBLEM

The purpose of this study is to examine quantitative data relating to Indian students enrolled in certain selected secondary schools and further to correlate their performances with non-Indian students enrolled in the same schools. Comparisons between the Indian and non-Indian student in education, economic and social performance comprise the basic channels of communication investigated.

Statement of the Problem

Concerned spokesmen on Indian Affairs speculate that there is a serious gap between complexities of American society and educational structures in which Indian students must operate.¹ Communication barriers created by the gap supposedly have deprived the Indian student of benefiting from either the Indian or non-Indian culture and thus limiting the Indian's educational, economic and social growth. It is further presumed that a lack of understanding of the

¹William Work, "Speech Communication and the American Indian High School Student," Proceedings of Conference on Speech Communication and the American Indian High School Student (Communication Research Center and Institute of Indian Studies, Vermillion, South Dakota, 1967), Appendix A.

white man's language and therefore a restricted use of it has closed communication channels between the two cultures.

The investigator of this study has explored the possibility of such a gap, and the degree to which one may exist, between Indian and non-Indian students selected for this study.

Limitations of the Study

A questionnaire was administered to 853 Indian, Negro and white students in grades eight through twelve in the secondary schools of Pawnee, Red Rock and Ponca City, Oklahoma. Of the 853 surveyed, 823 were accepted as valid omitting only such questionnaires in which the subject failed to identify his race or generally failed to complete the questionnaire. The group studied includes 83 Indians, 709 whites and 31 Negroes.

Supervision was done by teachers in classrooms of not more than thirty students. There was no prior discussion of the questionnaire other than general completion instructions. Approximately thirty minutes were allowed in which to complete fifty-two multiple choice or completion questions.

Tabulation of the data was completed by the author and work-study students of Oklahoma State University.

This survey is in no way intended to represent all high school age students, or school age persons not enrolled in school, but is intended to be representative of the

school systems studied. Further, the study is not intended to be an assessment of Indian or non-Indian students in mission, reservation, trade, Federal, or other private educational institutions.

Clarification of Terms

There appears to be no one definition of an Indian. The United States Census Bureau, Federal government, tribal regulations and Indian services have varying guidelines under which one may or may not be identified as an Indian.

According to the United States Census of 1960 an Indian may be a person of mixed white and Indian blood if he is enrolled on an Indian tribal or agency roll, or if he is regarded as Indian in his community because of appearance or habit or both.² In addition there is the full-blood American Indian identified as one who has a fraction less than one-eighth white blood.³ The Federal government deals with tribes not individuals requiring the individual to be a member of a tribe or agency in order to receive benefits of the Federal government.⁴

²U.S., Department of Commerce, Bureau of the Census, United States Census of Population: 1960 Nonwhite Population by Race (Washington, D.C.: Government Printing Office, 1963), p. x.

³U.S., Department of Interior, United States Indian Service, Questions on Indian Culture (Washington, D.C.: Government Printing Office, 1949), p. 5.

⁴U.S., Department of Commerce, Bureau of the Census, United States Census of Population: 1960 Nonwhite Population by Race (Washington, D.C.: Government Printing Office, 1963), p. x.

A general requirement for enrollment in a tribal or agency roll is that the proportion of Indian blood be at least one-fourth.⁵ Two other principal factors in determining membership in a tribe are: (1) A person may be a descendent of a member of a tribe and, (2) A person may be living on a reservation governed by the tribe. Consequently, the possession of physical characteristics identifiable as an Indian and following the customs of the Indian will have no bearing on whether a person is a legal Indian for tribal membership.

In the legal sense determination of an Indian in any specific case depends on the precise wording of some treaty, rule, or statute. Since provisions vary, a person may be legally an Indian for some purposes and not for others. According to the specific provision of the United States Indian Service an individual who meets the following two qualifications is generally regarded as an Indian: (1) Some of his ancestors lived in America before it was discovered by the white race (a biological Indian), and (2) The community in which he lives regards him as an Indian.⁶

A Negro is defined by the Census Bureau as a person of "Negro and mixed Negro and white descent."⁷

⁵Ibid.

⁶U.S., Department of Interior, United States Indian Service, The Indian and the Law (Washington, D.C.: Government Printing Office, 1949), p. 18.

⁷U.S., Department of Commerce, Bureau of the Census, United States Census of Population: 1960 Nonwhite Population by Race (Washington, D.C.: Government Printing Office, 1963), p. x.

A person classified as white refers to one who does not fall into the category of "nonwhite" including Negroes, American Indians, Japanese, Chinese, Filipinos, Koreans, Hawaiians, Asian Indians, Malayans, Eskimos, and Aleuts. "Persons of Mexican birth or ancestry who are not definitely of Indian or other nonwhite race are classified as white."⁸

Data on race classification for the 1960 Census were collected by a combination of direct interview, self-enumeration and observation by the enumerator.⁹

Data on race classification for this study were collected by self-enumeration. Therefore, an individual is identified as Indian, Negro or white if he so named himself.

Communication is a series of interactions between one or more persons or between a person and a situation. Communication becomes a circular response engaging man's ability to achieve his need or adjust to his situation. Henry Pratt Fairchild defines communication:

The process of making common or exchanging subjective studies such as ideas, sentiments, beliefs, usually by means of language, though also visual representations, imitations, and suggestions . . . communication in human groups becomes the chief factor in their unity and continuity and the vehicle of culture. . . . Good communication is the very basis of human society.¹⁰

The paths by which communication is transmitted from

⁸Ibid.

⁹Ibid.

¹⁰H. P. Fairchild, ed., Dictionary of Sociology (New York: Philosophical Library, Inc., 1944), p. 50.

one individual to another are channels. Dr. Fred Tewell defines channels:

These paths along which information flows may be clear and unobstructed from the origin to the receiver. However, the channels may have many sub-stations through which the messages often undergo changes in ideational or emotional content. In fact, one of these sub-stations may be a receiver who in turn communicates with someone else. Much can happen to the information at these filter points: part of it may be deleted; additions may be made to it; or its meaning may be changed.¹¹

The basic channels investigated in this study are the school, home and community. "Filter points" in the educational channels may be the teacher, counselor, principal or other administrator. Home "filter points" may include one or both parents, brothers and sisters, grandparents, or other relatives. In society the church, pastor, employer, friends, other adults or peers, and the mass media of radio, television, newspapers and books, may be "filter points" between the communicator and his desired communicant.

¹¹Fred Tewell, "A Study of the Channels of Communication Used by One Hundred Negroes in Baton Rouge, Louisiana" (unpub. Ph.D. dissertation, Louisiana State University, 1956), p. 6.

CHAPTER II

REVIEW OF LITERATURE

Educational Review of Literature

Missionaries were the first educators of the Indians. They came with the French and Spanish explorers interested in converting the Indians to Christianity. The first Indian school was established in 1568 at Havana, Cuba by Jesuit missionaries for Florida Indians.¹

There are great differences throughout the country in the cultural background of Indian groups. Educational opportunities have been available for as long as 150 years to some Indian children, whereas others belong to tribes in which today's children are the first generation to have educational opportunities.²

Education for Indians has increased from an average of five to eight years of school in a ten year period. The general public has increased from ten to twelve years in

¹Hildegard Thompson, "Education Among American Indians: Institution Aspects," The Annals, CCCXI (May, 1957), 95-104.

²U.S., Department of Interior, Bureau of Indian Affairs, The Indian Child Goes to School, by Madison L. Coombs, et al. (Interior: Haskell Press, 1958), p. 1.

the same period.³

Influence of Culture on Education

Indian youths are growing up to be people of two cultures, subject to two contrasting kinds of education; and they must make their own combination or synthesis of the two cultures and the two kinds of education.⁴

The culture of the Indian child equips him well or poorly for education in American schools, depending on how well his culture matches that of the American society which surrounds him. For instance, tribes whose culture is based on cooperation rather than on competition provide little motivation for school achievement. If the child's Indian and non-Indian communities have merged successfully then the Indian child may be expected to do as well as non-Indian children in the schools, unless he has some biological "racial" difference which gives him an advantage or disadvantage over white children. There is no evidence that such a biological difference exists. If, however, the Indian child's culture is quite different from that of the surrounding white community or when his tribal culture has disintegrated and his group has not yet adjusted to the

³Madison L. Coombs, "The Educational Needs of Indian Students," Proceedings of Workshop for Directors of NDEA Institute for Educators of American Indian Pupils (University of Kansas, Lawrence, Kansas, 1967), Appendix B. (Mimeographed.)

⁴Robert J. Havighurst, "Education Among American Indians: Individual and Cultural Aspects," The Annals, CCCXI (May, 1957), 108.

white culture the Indian child with the same mental capacity may do rather poorly in schools based on white culture.⁵

Most social scientists draw the conclusion from data on Indian cultures and Indian intelligence tests that the American Indian of today has about the same innate equipment for learning as has the white child of America. However, in tribes that have preserved their Indian cultures to some extent, motivation of children for a high level of performance in schools and colleges is limited.

Generally speaking, American Indians have not taken part in American education at the secondary and higher levels as have the European immigrants such as the Germans, Scandinavians, Italians, and Irish. By clinging to their traditional cultures they have deprived themselves "from adopting fully the white American culture, including its attitudes toward education and its use of education as a means of social mobility and occupational achievement."⁶

Cultural barriers in education may be overcome by what the anthropologists refer to as:

An educational process which brings together the bearers of different cultures as a type of cross-cultural transaction. The clear implication is that there are barriers to education on both sides of the transaction. A glance at the gross anatomy of the formal educational system can highlight some of the barriers to Indian education

⁵Ibid., 109.

⁶Ibid., 113-14.

erected by the dominant elements of the American society.⁷

Influence of Language on Education

Approximately 90 per cent of our communication takes place orally. The transportation of ideas, both our own and others, travels from mind to mind affording individual minds to analyze and react according to the amount and standard of language acquired by each.

Limited language development in a culturally deprived Indian child who enters elementary school and goes on to secondary school without substantial improvement is generally a product of reservation isolation and preservation by his tribe of Indian culture in home environment.⁸

Gale Richards places great emphasis on developing listening behavior, in relation to the perception of a new language when the native tongue has been spoken for a number of years. Specially designed listening tests are needed to pinpoint levels of listening response in the classroom. Classroom teachers need to be made aware of listening

⁷Carroll M. Mickey, "Cultural Barriers in Indian Education," Proceedings of Workshop for Directors of NDEA Institution for Educators of American Indian Pupils (University of Kansas, Lawrence, Kansas, 1967), Appendix D. (Mimeographed.)

⁸Hildegard Thompson, "A Review of Present Policies and Practices in Teaching Oral English (Speaking and Listening) to Indian Pupils in Grades 7-14," Proceedings of Conference on Speech Communication and the American Indian High School Student (Communication Research Center and Institute of Indian Studies, Vermillion, South Dakota, 1967), Appendix B. (Mimeographed.)

impairments for the linguistically handicapped child. Mr.

Richards goes on to say,

Part of the tragedy of the reservation Indian child's condition is that his cultural milieu during early childhood is that, despite the fact that he traces an American genealogy much farther into the past than any of his "paleface" peers, he is culturally a foreigner in his own land, trying desperately to relate to an alien culture which speaks an alien tongue. . . . We must face the problem of oral language development in the elementary school Indian child, and the subsequent retardation of development at the secondary level, from precisely this point of view, or we are doomed to frustration from the onset.⁹

Another point-of-view expressed by Daniel Katz is that cultural disorientation develops from negative psychological experiences due to a different way of life.

The important psychological fact that men's modes of thinking--their beliefs, their attitudes--develop out of their ways of life is not commonly and fully appreciated. Their mental worlds derive from everyday experiences in their occupational callings, and they are not equipped to understand a language which represents a different way of life. Language itself, even if exact and precise is a very limited device for producing common understanding when it has no bases in common experience. Misunderstanding occurs not at the linguistic but at the psychological level.¹⁰

Bureau of Indian Affairs and Education

The Bureau of Indian Affairs operates more than 250

⁹Gale L. Richards, "Some Reflection on Why 'The Indians Don't Have a Word for It,'" Proceedings of Conference on Speech Communication and the American Indian High School Student (Communication Research Center and Institute of Indian Studies, Vermillion, South Dakota, 1967), Appendix E. (Mimeographed.)

¹⁰Daniel Katz, "Psychological Barriers to Communication," The Annals, CCL (March, 1947), 17-25.

schools serving close to 50,000 students. These schools attempt to provide education tailored to children who come from homes where English is not spoken and where cultural background is vastly different from non-Indian culture.

Nearly 6,000 Indian youths attended college or vocational school above the high school level in 1964. Half of these students received financial help from the Bureau, which expends over one million dollars annually for this purpose. Tribal governments are also contributing nearly one million dollars annually for higher education needs.¹¹

Government and Public Agencies

According to the United States Indian Service, 73 per cent of the children in Indian schools are full-bloods and 56 per cent of them come from homes in which little or no English is spoken, modern conveniences are lacking, and few newspapers, magazines or books are likely to be found. Where Indian children from these tribes do attend public school, only 37 per cent of those who enroll in public schools are full-bloods and only 18 per cent of them come from non-English speaking homes. The number of Indian children in such public schools who come from mixed blood homes in which English only is spoken is 67 per cent.¹² Many of

¹¹U.S., Department of the Interior, Bureau of Indian Affairs, American Indians and the Federal Government (Washington, D.C.: Government Printing Office, 1965), p. 10.

¹²U.S., Department of the Interior, United States Indian Service, Answers to Your Questions on American Indians (Washington, D.C.: Government Printing Office, 1950), pp. 10-11.

these pupils are the first member of their family to attend school or come from parents with only limited schooling. The percentage of full-bloods attending Federal schools and remaining in school to graduate from high school is 49 per cent; whereas, only 36 per cent of the public school full-bloods graduate.¹³

The aim of Indian schools should be social participation since learning takes place through interaction between individual and environment.¹⁴

The Indian Service-Wide testing project has two purposes: (1) To examine the progress and achievement of Indian students in various types of educational situations, and (2) to examine factors which might prove to be related.¹⁵

These various agencies coupled with the public schools are making vast improvements in the knowledge of how to educate the culturally deprived student.

Indian Education in the Public School

In 1964 the national enrollment of Indian children of school age (six to eighteen) increased 9.4 per cent as compared to the preceding year. Of the 132,654 students enrolled, 59.8 per cent were in public schools; 33.3 per cent

¹³Homer H. Howard, In Step With the States (Lawrence, Kansas: Haskell Institute Print Shop, 1949), p. 8.

¹⁴Ibid., pp. 72-73.

¹⁵Shailer Peterson, How Well Are Indian Children Educated? (Lawrence, Kansas: Haskell Institute Print Shop, 1948), p. 9.

in Bureau schools; and 6.9 per cent in mission and other private schools.

Dropouts of high school age students decreased from 7.5 per cent in 1963 to 6.9 per cent in 1964.

In 1964 college scholarships totaling \$2,300,000 were made available to Indian youths by organizations, schools, states, tribal groups and the Federal government. The Indian people themselves provided approximately one-third of this amount.¹⁶

It is reported that the problems the schools face in working with the Indian students are that many Indian students do not take part in school activities such as athletics, music and clubs. Second, many do not engage in classroom activities such as group discussions seemingly because of a lack of confidence.

A further complicating factor occurs when the educated Indians fail to remain in their predominately Indian communities. These communities often fail to offer employment or strong negative social pressures are applied by non-educated Indians. When the educated Indians leave these communities, they also leave the younger children without adult success-models, without adequate guidance and training from older Indians in social behavior. The lack of success-models and adequate guidance add to the problem of transition

¹⁶U.S., Department of the Interior, Bureau of Indian Affairs, Indian Affairs-1964 (Washington, D.C.: Government Printing Office, 1964).

between cultures and intensify and increase the schools problem of educating Indian children.¹⁷

Oral English Programs

There are two groups of Indian children in public schools. One group is two or three generations removed from their Indian culture and show little of their Indian identity. Children of the second group are of parents who live on or near reservations, maintain strong tribal association, speak an Indian dialect and cherish their Indian heritage and culture. For the most part children of this second group enter school speaking little or no English; to express clearly their thoughts and feelings in English, and to communicate effectively with other speakers of English is extremely difficult. Since oral language is the principal medium of communication, oral English programs are needed to help the Indian child to think in English. Because America is in a transition from a working society to a learning society strengthens the need for Indian students to be bilingual and to acquire intellectual tools and framework necessary for oral communication.¹⁸

An ideal high school speech program for Indian students

¹⁷Harold Cameron, Problems of Oklahoma Youth From Traditional Indian Homes (Human Relations Center, University of Oklahoma, Norman, Oklahoma, 1966), pp. 4-5. (Mimeographed.)

¹⁸Thompson, "A Review of Present Policies and Practices in Teaching Oral English (Speaking and Listening) to Indian Pupils in Grades 7-14," Appendix B.

must have foundations laid in elementary and junior high school. If foundations have not been laid, then the work of the secondary or high school will be largely remedial. A combination of regular and special educational experiences in the secondary schools is necessary to bring the Indian child reasonably close to national norms in language abilities. The school should also provide the child with resources--material and human--to insure maximum growth within the limits of each child's potential. In the end, however, the ultimate concern of education must be that each individual student receives the attention he needs.¹⁹

In a recent study done by Lynn Osborn, University of Kansas, problems confronting the high school speech teacher in classes composed of both Indian and non-Indian pupils are examined. One hundred and twelve teachers in seventeen states respond to problems posed by Indian students in eight distinct problem areas.

1. Feelings of insecurity and inadequacy on the part of the Indian pupils growing out of educational, economic, and social disadvantage as compared to their non-Indian peers.

2. Irregular attendance patterns of the Indian pupils, with resulting disruptions and lack of continuity in their work in the speech class.

3. Natural reticence and shyness of the Indian pupil, resulting in avoidance of speech activity whenever possible.

4. Manifest difficulty in choosing topics upon which to speak.

¹⁹Work, Appendix A.

5. Comparatively inadequate training and background of the Indian pupil in needed research techniques, idea development, and organizational skills.

6. Serious problems of stage fright and lack of poise and confidence which were much more pronounced in the behavior of the Indian pupils than in that of the non-Indian pupils.

7. Vocal impediments and insufficiencies in the speech of many Indian pupils: poor vocabularies, mumbling, monotonal delivery, lack of adequate voice projection, articulatory difficulties, and the speaking of English with Indian accents.

8. Insensitivity to audience response because of almost total lack of eye contact by the Indian pupils with their listeners.²⁰

Six categories emerged from the second major area of inquiry in Mr. Osborn's study, dealing with effective means of solving problems faced in teaching the Indian pupil in the integrated speech class. They are as follows:

1. Providing maximum opportunity for positive interaction and improved rapport among the Indian and non-Indian pupils in the classroom setting.

2. Affording the Indian pupils opportunities for group speech activity as a prelude and "warm-up" for individual presentations.

3. Encouraging the Indian pupils to select speech topics related to their tribal background and heritage; that is, helping them to develop pride in their people and a feeling that non-Indians can be an interested and a receptive audience.

4. Developing a greater knowledge and understanding of the history, traditions, and culture of the tribe(s) represented by the Indian pupils in the speech class; and by eliminating the

²⁰Lynn R. Osborn, "The Indian Pupil in the High School Speech Class," The Speech Teacher, XVI (September, 1967), 187-88.

"white brother helping the savage Indian" attitude held by some teachers.

5. Working with tape recorders and instructing the phonetics of spoken English to help Indian pupils overcome their substandard speech.

6. Emphasizing to the Indian pupils the necessity for good speech in every day living; job interviews, social conversation, giving and taking instructions, as opposed to placing sole emphasis on public speaking.²¹

Oral language programs provide a wealth of experience in developing ideas and listening and speaking skills. Hildegard Thompson stresses the needs and aims of English programs in the following paragraphs.

The sweep of history in Indian affairs has carried with it a heavy residue of negative emotions that often block communication across cultures, and retards Indian development. Indian history, Indian life, Indian goals, Indian thought, Indian opportunities and successes, and contributions of Indians to American life, are content materials for an oral English program. This type of content can serve as a powerful force in developing deeper understandings of each other on the part of Indians and non-Indians.

Nothing in the oral language program should undermine the pupil's use of his native dialect. There should be no attempt to replace his Indian language with English. This practice only serves to retard his intellectual development. Every effort should be made to make the student truly bilingual, that is able to think and communicate in both languages because he has need for both in his daily life.²²

The Teacher in Indian Education

The teacher is and will continue to be a key mediator

²¹Ibid.

²²Thompson, "A Review of Present Policies and Practices in Teaching Oral English (Speaking and Listening) to Indian Pupils in Grades 7-14," Appendix B.

of acculturation because he brings a part of the larger culture to the child. Teachers and administrators are not necessarily neutral agents, but are filled with thought and emotion, desires and hopes, and fears and all things that make up a human being. To the classroom the teacher brings values, modes of thinking, background and what he feels is truly important for children.

Another value the teacher brings to the classroom is ethics of work. "Work is, in and of itself, a good thing and what we have done is not only placed a value on it but have routinized it. . . . From work, of course, comes status, prestige, and a better community image."²³ The teacher also brings value-oriented hopes of a future that is brighter than the present or past.

John Holt points out that the child who is in a deprived and degraded situation learns to desire failure. Some children begin to fail in order to succeed. Holt describes this relationship and syndrome as follows:

Subject people both appease their rulers and satisfy some part of their desire for human dignity by putting on a mask, by acting much more stupid and incompetent than they really are. By denying their rulers the full use of their intelligence and ability, they try to please the teacher by failing to learn as she had predicted they would. The children resort to all kinds of learning-avoidance behavior. What hampers their thinking

²³Vernon Haubrich, "Teaching the Disadvantaged: Some Social-Psychological Aspects," Proceedings of Workshop for Directors of NDEA Institute for Educators of American Indian Pupils (University of Kansas, Lawrence, Kansas, 1967), Appendix E. (Mimeographed.)

and what drives them into these narrow and defensive strategies is that they feel that they must please the grownups at all costs.²⁴

The third major area of Lynn Osborn's study deals with teacher improvement for meeting the needs of the Indian students. There are four headings contributing to this area which is composed of answers from one hundred and twelve classroom teachers.

1. More and better training in the recognition, understanding, and overcoming of barriers to effective intercultural communication with specific emphasis upon the American Indian.

2. Greater concentration on the various aspects of speech communication and student teaching experiences with Indian children in the teacher-education program.

3. More ready access to, and better training in the use of, audio-visual and other instructional aids appropriate to the teaching of speech.

4. A centralized source of information, instructional aids, and consultative assistance for public high school speech teachers instructing classes of both Indian and non-Indian pupils.²⁵

Thomas Hopkins feels teachers need to be aware of culture shock which refers to the period of extreme frustration and insecurity an Indian child may experience the first time he goes to a non-Indian school; or, by the teacher who is living and teaching in an American Indian environment for

²⁴John Holt, How Children Fail, quoted in Vernon F. Haubrich, "Teaching the Disadvantaged: Some Social-Psychological Aspects," Proceedings of Workshop for Directors of NDEA Institute for Educators of American Indian Pupils (University of Kansas, Lawrence, Kansas, 1967), Appendix E. (Mimeographed.)

²⁵Osborn, 189.

the first time. Ethnocentrism is similar to culture shock. The child's achievement curve may be affected by the attitude of the teacher. Here teacher awareness of his personal attitudes and views may alleviate strain between himself and the student. Other items Mr. Hopkins feels should be included in oral English programs include a practical and up-to-date approach to language. The teacher should believe and teach that English is one language rather than English is the language. Also, the teacher will serve as a model for his students and therefore needs a practical involvement in use of language. Emphasis on intensity is also included in the proposed oral English program because it is a vital ingredient in any program of behavior change, especially for adults, who seem to change only if placed in situations of pressure or extreme stress. While this does not seem altogether ethical, few changes can be made by catering to comforts of convention. To assume that the needs of Indian students will be met with slight modifications of conventional training programs is to hazard the chance of missing wide the mark of improvement in instruction, thus a need for ethical consideration.²⁶

Indian Education in Oklahoma

Approximately 90 per cent of school age Oklahoma Indian

²⁶Thomas R. Hopkins, "Teacher Training and the Speech Education of American Indian High School Students," Proceedings of Conference on Speech Communication and the American Indian High School Student (Communication Research Center and Institute of Indian Studies, Vermillion, South Dakota, 1967), Appendix D. (Mimeographed.)

children attend public schools, however, a recent study at the University of Oklahoma stated that the dropout rate among Indians in public schools is three to four times as high as among non-Indians. The median number of school years completed among Oklahoma Indian children is 8.8 years, while the average American Indian completes ten years of school.

A principal in one Oklahoma school states that about one-third of his students are Indian, but the 80 per cent of absences and dropouts are Indian. Another principal states that only eleven Indians have graduated from his school in forty years even though approximately 25 per cent of his school enrollment is Indian.²⁷

Senator Fred Harris emphasized that we cannot forget the Indian youth when they attend public school because upon entering these schools they carry with them handicaps of their own attitude and the attitude of the non-Indians with whom they come in contact. In order for the Indian child's education to be effective special attention must be given these attitudes.²⁸

The enrollment of eligible Indian pupils in Oklahoma increased from 12,867 in 1964 and 1965 to 13,319 in 1965 and 1966, an increase of 451 pupils. In 1966 there were 1,239

²⁷Cameron, p. 4.

²⁸U.S., Congress, Senate, American Indians New Destiny, by Fred R. Harris, 89th Congress, 2nd sess., 1966, pp. 8311-14.

eighth grade graduates compared with 1,176 in 1965, an increase of 63 pupils. High school graduates decreased from 651 in 1965 to 649 in 1966, for a loss of two pupils. The average daily school attendance of this group was 91 per cent.²⁹

To be eligible for benefits from the division of Indian Education in Oklahoma the pupil must possess one-fourth or more degree of Indian blood and his parents must reside outside the corporate limits of a town having a population of 500 or more.³⁰

School Achievement of Indian and Non-Indian Students

An ambitious study under the guidance of the Bureau of Indian Affairs and the University of Kansas was conducted primarily to find what relationship exists between the academic achievements of the Indian child and certain environmental factors, such as the language spoken in the home or the location of the home (whether on or off a reservation). In general, it shows that Indian pupils do not achieve as well in the basic skill subjects as do white students.

Information on 23,608 pupils, 58 per cent Indian and 42 per cent white was collected. Of the Indian pupils, 62.6 per cent were attending Federal schools; 23 per cent were

²⁹L. J. Laney, Director, Oklahoma State Board of Education, Division of Indian Education, Nineteenth Annual Report of Indian Education in Oklahoma, 1966, p. 3.

³⁰U.S., Department of Interior, Bureau of Indian Affairs, Indian Affairs-1964 (Washington, D.C.: Government Printing Office, 1964).

attending public school; and, 14.5 per cent were attending mission schools. Of the white pupils, 94.3 per cent were attending public school. A few were attending mission schools or community schools operated by the Bureau of Indian Affairs and are not treated in this study.

The complete battery of the California Achievement tests which measures achievement in the basic skills of reading vocabulary, reading comprehension, arithmetic reasoning, arithmetic fundamentals, mechanics of English and grammar, and spelling are used to establish mean scores.

The mean scores of grades four and five are close to the norms of the California Achievement tests; however, mean scores fall below the "national" norms as the higher grades are reached. While this is true of all groups studied, it is particularly true of the Indian groups. It appears to be easier to motivate pupils in the lower grades. One teacher comments that in the elementary grades most learning experiences center around life experiences which most children hold in common. As learning moves into more abstract areas and experiences are farther removed from daily life the child's underacculturated home and community contributes less and less help to his learning process.

The areas tested rank as follows: first, Anadarko; second, Billings; third, Aberdeen; fourth, Muskogee; fifth, Albuquerque; and sixth, Phoenix. Except as between Anadarko and Billings, all the differences are statistically significant.

A comparison of achievement by race-school groups showed the following hierarchy: first, white pupils in public schools; second, Indian pupils in public schools; third, Indian pupils in Federal schools; and fourth, Indian pupils in mission schools.

When the same groups are ranked on the basis of degree of Indian blood and pre-school language, with few exceptions, the higher ranking groups have less Indian blood and speaks more English before entering school. The lower ranking groups have more Indian blood and speak less English before entering school.

The investigators of the study feel that blood quantum and pre-school language are not in themselves controlling determiners of school achievement. They refer to them as two of the best "indices of acculturation." If they are right, then the lack of acculturation is a main obstacle to satisfactory school achievement by Indian pupils.

On the average, Indian pupils are older for their grade than white pupils. Indian pupils in Federal schools are slightly more than one year older than white pupils in the same grade. Indian pupils in public schools average about six months older than their white classmates, while Indian pupils in mission schools are nearly a year older than white pupils of the same grade in public schools. Late school entrance and the necessity for a beginning year of basic social and conversational English skills, and irregularity of attendance may account for the over-ageness of Indian pupils.

The majority of pupils who are under-age for their grade are girls and pupils who are over-age for their grade are boys. Further, pupils who are over-age for their grade do not achieve nearly as well in the basic skill subjects as do those who are at age or under-age. Over-ageness in itself may not be the only contributor to the low achievement of over-age pupils. The same social, economic, and cultural factors which tend to make them over-age in the first place may operate against their learning.

Indian pupils who live off an Indian reservation tend to achieve better than those who live on one. Likewise, Indian pupils who live in urban communities achieve somewhat better than those who live in rural communities.

In the public school where both races attend in significant number, each pupil was asked to indicate whether his friends are "all or mostly Indian" or "all or mostly white." In the Muskogee and Anadarko areas a majority of the Indian pupils indicate that most of their friends are white.

Students with regular school attendance tend to achieve better than those who are irregular in their attendance. The greatest absenteeism is among Indian pupils attending Federal schools followed by Indian pupils attending public schools, and white pupils attending public schools.

There is evidence that the higher achieving pupils expect to go farther in school than do the low achievers. It is difficult for the investigators to tell whether high achievers expect to go farther because they learn well, or

whether they learn well because they desire to go farther.

Performance of Indian and non-Indian children in rural public schools do not measure up to the national norms, which are generally based upon the performance of urban children, showing different aims and emphasis between urban and rural schools. Of the two groups tested in rural schools neither group is consistently superior.

Tests indicate that Indian students in the lower grades are achieving higher standards than the students in the same grades four or five years ago. Thus the possibility of a new generation of Indian students. Many of these students come from homes of educated parents who desire their children to be educated. It is also possible that a more systematically organized program of instruction, keyed to Indian needs, accounts in part for the "new generation."

Schools report that children are less responsive to test material based on non-Indian culture the greater their proportion of Indian blood. The better educated Indian parents appear more anxious for their children to have an education. Their children perform better from an academic standpoint, they stay in school longer, and they are more likely to graduate from high school and seek further education. The likelihood is increased that the pupil will do well and stay in school longer if their grandparents have been educated.

Approximately 70 per cent of the children attending reservation schools and 82 per cent of those attending

mission schools come from homes which have both parents while only 33 per cent of the children in non-reservation schools come from such homes. Therefore some schools with high achievement and some with low have children coming from stable, unbroken homes. While home stability may be an important factor, the investigator feel there are other factors of equal or greater importance.³¹

An Overview of Education

History seems to tell us that it is inevitable that the Indian must make the cultural transition into "white man's" culture. In order to make the transition successfully "white man's" education and educators must meet the challenge. For while the

Indian student may have no difficulty communicating to other members of his native community, he usually is unable to communicate effectively with members of the non-Indian world. Whether bilingual or not, when compared with his non-Indian peers, he is likely to display communication deficiencies.

A student who comes from a culture which is cooperative rather than competitive, which discourages dissent, and which reinforces reticence, cannot quickly adapt to a competitive, argumentative, and highly verbal world without running the risk of severe personality disorientation. The Indian student in transition is likely to experience profound feelings of guilt as each additional year of education further estranges him from his home and heritage. Compounding these guilt feelings are those of inadequacy and inferiority reinforced by real or imagined discrimination by members of the

³¹U.S., Department of Interior, Bureau of Indian Affairs, The Indian Child Goes to School, by Madison L. Coombs, et al. (Interior: Haskell Press, 1958), pp. 1-9.

society which he is entering. Sadly, the Indian student often comes to feel that he must choose to be "white" or "Indian." The recognition that one need not "sell out" in order to succeed can be built only by affording the student a deeper appreciation of his original culture and a better understanding of his adopted one.

Whereas the task of the typical American high school is that of enculturation . . . helping the younger members of the dominant society to become mature, responsible, and productive members of their culture . . . the high school in the predominantly Indian community has the additional task of acculturation: assisting the youth of a traditional, conservative culture to adapt to and become a viable part of the larger society, while still retaining the valuable features of the original one.³²

Economic Review of Literature

Evidence indicated that Indian students lag behind their Anglo peers in acquiring English communication skills. Lack of these skills often handicap the Indian students in occupational adjustment and advancement when they get on the job.³³

Attempts to ease the occupational handicaps of Indians are being pursued by such programs as the Accelerated Public Works projects initiated in November, 1962 on eighty-nine reservations in twenty-one states. Development of

³²"A Recommended Program of Speaking and Listening Training for American Indian High School Students," Proceedings of Conference on Speech Communication and the American Indian High School Student (Communication Research Center and Institute of Indian Studies, Vermillion, South Dakota, 1967), Appendix G. (Mimeographed.)

³³Coombs, "The Educational Needs of Indian Students," Appendix B.

communities on reservations, road construction, forest preservation, soil and moisture conservation, construction and improvement of community centers are but a few of the projects being employed to create tribal income as well as jobs. Other programs including yield management of forest, conservation, irrigation, development of lakes, streams and mineral reserves are also providing the needed jobs and income for Indians. During fiscal year 1965, Indians received more than sixty-six million dollars from oil and gas leasing and more than two and one half million dollars from leasing for other minerals.

In a four year period from 1961 to 1965, fifty-five private industrial and business enterprises have been established on or near reservations providing income and employment for hundreds of Indians.³⁴

Statistics of the 1960 Census show the total number of Indians with incomes in 1959 to be 210,453 with a median income of \$1,348. In comparison the total number of Indians with incomes in Oklahoma in 1959 is 25,050 with a median income of \$1,212, approximately \$126 below the national average for Indians. The national total of Indian males with incomes is 128,812. Their median income is \$1,792, while the total number of females with incomes is 81,641 and a median income of \$1,000. In Oklahoma for the same

³⁴U.S., Department of Interior, Bureau of Indian Affairs, American Indians and the Federal Government (Washington, D.C.: Government Printing Office, 1965), pp. 12-16.

year, 15,291 males have a median income of \$1,538 and 9,759 females have a median income of \$1,000. Oklahoma male Indians show an income of \$154 below the national average while the female Indian has the same as her national counterpart.³⁵

Not all Indians with incomes are employed. Many receive allotments from leasing of land and mineral rights or from the Federal government. In 1959 the total number of Indian males employed on a national scale ran 78,100 and the total number of Indian females employed ran 36,911. In Oklahoma for the same year the numbers total 8,755 and 3,712, respectively.³⁶

Social Review of Literature

It is estimated that there were about 800,000 Indians within the area of the United States when Columbus discovered America. As the result of war and pestilence, poverty and malnutrition, the number gradually decreased to a low of 240,000 in the latter part of the nineteenth century.

More than 392,000 persons in the United States are of one-fourth or greater degree of Indian blood and this number is increasing. The number of full-bloods is also increasing. Studies reveal that persons who are half-bloods or greater

³⁵U.S., Department of Commerce, Bureau of the Census, United States Census of Population: 1960 Nonwhite Population by Race (Washington, D.C.: Government Printing Office, 1963), pp. 104-07.

³⁶Ibid.

tend to intermarry with persons of a greater degree of Indian blood. Mixed bloods who are less than half-breeds tend to intermarry with non-Indians.³⁷

There are over 200 tribes and bands of Indians in the United States each with its own name and language or dialect; each with its own history and traditions; its own tribal code of ethics, prejudice, pride, patriotism and customs.³⁸

After the termination of many of the reservations, numerous Indians withdrew to inaccessible places in the hills or collected in communities essentially tribal attempting to keep their Indian identity. About 1930, attempts were made to train the Indian to meet the new conditions in which they found themselves. The Oklahoma Indian Welfare Act of 1936 accelerated the greatest effort by concentrating on social uplift and agricultural and vocational guidance. Limited tribal organizations were permitted to be revived so Indians would have a voice in policy formulation.³⁹

Many of today's remaining reservations are compared to the Jewish Ghetto or Negro Ghetto as places of prolonged social isolation and means of control.⁴⁰

³⁷U.S., Department of Interior, United States Indian Service, Answers to Your Questions on American Indians (Washington, D.C.: Government Printing Office, 1950), Pamphlet II, p. 11.

³⁸U.S., Department of Interior, Indian Commissioners Board, Some Memoranda Concerning American Indians (Washington, D.C.: Government Printing Office, 1923), p. 2.

³⁹Angie Debo, "Termination and the Oklahoma Indians," The American Indian, VII (Spring, 1955), 17-23.

⁴⁰Scudder Mekul, "The American Indian as a Minority Group Problem," The American Indian, II (Fall, 1944), 4-5.

Many feel that assimilation will take care of itself if the Indians are given a chance to develop without hampering controls. Assimilation in favor of the Indians is defined as adjustment to their environment, their adoption of such modern appliances will help them in their work at home and on the cattle range, education of their children and competition with other Americans on an equal basis without losing their Indian identity. Assimilation defined with a negative connotation means opening of more Indian reservations, the complete integration of the American Indian into the remaining American population and the loss of Indian identity and Indian traditions.⁴¹

The Bureau of Indian Affairs has operated for more than one hundred years. Since 1948 alone, over two billion dollars has been appropriated to the Bureau whose basic aims are: (1) Maximum Indian economic self-sufficiency, (2) Full participation of Indians in American life, and (3) Equal citizenship privileges and responsibilities for Indians.⁴²

An unnamed bureau superintendent emphasized the need for achieving these goals in the following evaluation of Indians served by his Bureau.

A feeling of dependency on the non-Indian world with a hostility toward it; the expressed desire to maintain the values of the reservation subculture,

⁴¹Clarence Wesley, "American Indians," The American Indian, VI (Summer, 1953), 18-21.

⁴²U.S., Department of Interior, Bureau of Indian Affairs, You Asked About (Washington, D.C.: Government Printing Office, 1966).

at the same time overtly expressing a desire to compete as an equal in the non-Indian world; desire for authority, yet fear of responsibility; constant expressions of togetherness and concern for community, linked with overt acts which frequently point to a strong self-orientation; and, finally, a recurring demand for freedom of action, opposed by an almost morbid fear of cutting the umbilicus linking the Indian to the Federal Government. Nothing much of lasting value can take place in reservation developments so long as these dichotomies exist as strongly as they do; they are certainly not consistent with the development of the values and skills which will be necessary to manage the high estates owned by tribes.⁴³

Senator Fred Harris describes the jobless and insecure Indian as a waste of valuable human resources where unemployment and idleness, delinquency, alcoholism and despair, welfare and dependency contribute to human lives lived without "feeling of belonging, of dignity, of worth."⁴⁴

Feelings of social inadequacy are more likely to develop in children from homes where English is a second language. Recent research gathered from both the Bureau of Indian Affairs and public schools show that from 55 to 77 per cent of the pupils live in a home where English is not the predominate language spoken. Madison Coombs insists that many Indian children,

Either because of physical isolation of reservation life, the social isolation occasioned by poverty, or cultural differences have simply not had many or even most of the experiences which most middle class Anglo children have had as a matter of course. And the conventional school curricula, courses of

⁴³U.S., Congress, Senate, American Indians New Destiny, by Fred R. Harris, 89th Congress, 2nd sess., 1966, p. 8312.

⁴⁴Ibid.

study, and instructional materials assume that pupils have had these experiences. Since many Indian children have not had them since learning depends enormously upon experience, and since the Indian home and community almost certainly cannot provide them, the responsibility clearly rests upon the school to provide such learning experiences, either directly or vicariously.⁴⁵

In many Oklahoma areas, until about ten to twenty years ago, Indians lived in isolated groups attempting to live on allotments from the government. As the number of Indians increased their needs went beyond what the allotments allowed forcing them into non-Indian communities. This migration resulted in transition by the Indians that caused loss of security and meaning for life itself. Serious communication problems added to their already complicated situation. The effect of this culture transition can be noticed in early school achievement but significant difference develop with full effect when the children reach junior high school. After a time exposure to two cultures often causes confusion among young people as to their place in either community. Often they even begin to doubt that they have a place in society.⁴⁶

Conclusion

Communication barriers constitute one of the most pervasive obstructions to progress and change. The Indian child must learn to communicate within the Indian community

⁴⁵Coombs, "The Educational Needs of Indian Students," Appendix B.

⁴⁶Cameron, pp. 1-8.

and between that community and society at large.⁴⁷

Schools and non-Indian communities must help Indian students better understand their heritage and take pride in it by developing curriculum materials in Indian history, Indian biography, and current tribal affairs, and through inservice education, prepare teachers to teach.

⁴⁷Work, Appendix A.

CHAPTER III

COMPARISON OF EDUCATIONAL COMMUNICATION CHANNELS AMONG YOUTHS OF THE THREE RACES

Of the 823 subjects being examined in this study, 83 are Indians, 709 are whites and 31 are Negroes. This is a white to Indian ratio of 8 to 1, an Indian to Negro ratio of 3 to 1, and a white to Negro ratio of 25 to 1. Indian male subjects number 44 and Indian female subjects number 39. White males outnumber white females 357 to 352, and Negro males number 17 to outnumber by 3 th 14 Negro females. The average age is 15 years 10 months for Indian youths; 15 years 6 months for white youths; and 15 years 9 months for Negro youths.

The following three chapters deal with Indian youth's ability to involve himself in a predominantly white school, society and economic environment. The Indian youths channels of interaction and the degree of his interaction is compared to that of white and Negro youths. At times it is difficult to determine exactly where social and educational channels separate as one seems to be the product of the other. At other times, they are inseparable.

In this chapter hypotheses concerning the comparison of the three racial groups in the educational setting are

examined. These hypotheses are: (1) Indian youths come from less educated homes than do non-Indian youths, (2) Fewer Indian students plan to seek additional education after high school, (3) Indian students are absent from school more often than non-Indian students, (4) Indian students are tardy to school more often than non-Indian students, (5) Indian youths participate in fewer classroom activities than do their non-Indian classmates, (6) Indian youths seek different channels of help when school business is pending than do their non-Indian peers.

Indian youths come from less educated homes than do non-Indians. Indian homes rank second in education of family members. White homes rank first and Negro homes third. The percentages of homes having one or more members with school work beyond the high school level are: Indians, 64 per cent; whites, 71 per cent; and Negroes, 59 per cent. Table I gives additional information on family education.

When the 8 to 1 ratio of whites to Indians is considered, the significance of difference is not great enough to be considered as substantial evidence that Indian students come from less educated homes. Therefore, Indian youths appear to have the advantages of coming from as well educated homes as their non-Indian peers.

Fewer Indian students plan to seek additional education after high school. The percentages of students wishing to seek education beyond the high school level are: Indians, 59 per cent; whites, 69 per cent; and Negroes, 55 per cent.

TABLE I

PERCENTAGES OF FAMILY MEMBERS HAVING EDUCATION
BEYOND THE HIGH SCHOOL LEVEL ACCORDING TO RACE

Race	Family Relationship					None	No Reply
	Father	Mother	Sister	Brother			
Indian	24	27	27	23	34	2	
White	42	32	18	23	28	1	
Negro	26	13	35	13	35	6	

Education beyond the high school is defined as college, vocational college or business college. Students who are undecided as to future educational plans are: Indians, 36 per cent; whites, 27 per cent; and Negroes, 39 per cent. Students who do not plan to graduate from high school number: Indians, 4 per cent; whites, 3 per cent; and Negroes, 6 per cent. Percentages of students failing to respond to the question are: Indians, 1 per cent; and whites, 1 per cent. Of the students who intend to continue their education after high school in the Indian race, 43 per cent desire to enroll in a junior or four year college and 16 per cent wish to enroll in a business or vocational school. In the white race, 53 per cent of the students intend to go to a junior or four year college and 16 per cent to a business or vocational school. Negroes desiring to attend a junior or four year

college number 45 per cent and those desiring a business or vocational school are 10 per cent.

Although fewer Indian youths than white youths expect to seek education beyond the high school level the percentage of difference is not enough to be considered significant.

Indian students are absent from school more often than non-Indian students. Only 13 per cent of the Indian students are never absent from school. Among the white students this number totals 52 per cent and among the Negro students the number totals 35 per cent. Students refraining from answering the question are: Indians, 7 per cent; whites, 2 per cent; and Negroes, 6 per cent. Students indicating they are absent twice a week are: Indians, 13 per cent; and whites, 2 per cent. Those absent about once a week are: Indians, 17 per cent; whites, 3 per cent; and Negroes, 10 per cent. Students absent less than once a week include: Indians, 8 per cent; whites, 6 per cent; and Negroes, 13 per cent. The percentages of students absent about once a month are: Indians, 18 per cent; whites, 28 per cent; and Negroes, 26 per cent. Students absent twice a month are: Indians, 23 per cent; whites, 7 per cent; and Negroes, 10 per cent. Indian students do tend to be absent from school more frequently than non-Indians.

Indian students are tardy to school more frequently than non-Indian students. Although Indian students are absent from school more often than non-Indians, they are not necessarily tardy to school more often. Percentages of students

who are never tardy to school are: Indians, 42 per cent; whites, 45 per cent; and Negroes, 65 per cent. Students tardy daily are: Indians, 6 per cent; whites, 2 per cent; and Negroes, 3 per cent. Students tardy twice or more a week include: Indians, 12 per cent; whites, 36 per cent; and Negroes, 6 per cent. Students tardy once a week total: Indians, 6 per cent; whites, 1 per cent; and Negroes, 1 per cent. Students tardy once or twice a month number: Indians, 23 per cent; whites, 14 per cent; and Negroes, 17 per cent. Students not answering the question are: Indians, 11 per cent; whites, 1 per cent; and Negroes, 6 per cent. Indian students tend to be tardy less often than white students and slightly more often than Negro students.

Indian youths participate in fewer classroom activities than their non-Indian classmates. Classroom activities include panel discussions, debates, and class conversations. Indian youths participate in classroom activities as follows: every time they are held, 19 per cent; about every other time they are held, 11 per cent; once in a while, 43 per cent; never participate, 23 per cent; did not answer the question, 4 per cent. Slightly more white students than Indians participate in classroom activities but tend to do so less frequently. Percentages of participation among whites are: every time they are held, 24 per cent; about every other time, 6 per cent; once in a while, 51 per cent; never, 16 per cent; and did not answer the question, 3 per cent. Negro students are the least active of the three

groups investigated. They participate as follows: every time they are held, 16 per cent; about every other time, 3 per cent; once in a while, 59 per cent; never, 16 per cent; and did not answer the question, 6 per cent.

Students in all three race groups tend to answer teachers more frequently when the teachers call them by name. Students attempting to answer a teacher's direct question every time even if unsure of the answer are: Indians, 61 per cent; whites, 65 per cent; and Negroes, 65 per cent. The number of students attempting to respond even if unsure of the answer when a question is directed to the class as a whole is: Indians, 46 per cent; whites, 52 per cent; and Negroes, 32 per cent. Students who make no attempt to answer the question when it is directed exclusively to them are: Indians, 13 per cent; whites, 7 per cent; and Negroes, 19 per cent. These percentages increase when the question is directed to the class in general to: Indians, 28 per cent; whites, 11 per cent; and Negroes remain the same, 19 per cent. Students attempting to answer the question only part of the time when it is directed to them personally total: Indians, 25 per cent; whites, 25 per cent; and Negroes, 10 per cent. These percentages increase when the teacher asks the question to the class as a whole to Indians, 29 per cent; whites, 34 per cent; and Negroes, 42 per cent. Students who did not answer the question are: Indians, 2 per cent; whites, 3 per cent; and Negroes, 6 per cent. Indian students do not tend to participate in classroom activities less often than

do their non-Indian classmates.

Indian students seek different channels of help when needed for school business from their non-Indian peers. Youths in all three race groups select teachers as the main channel of help for school work. These percentages run: Indians, 55 per cent; whites, 59 per cent; and Negroes, 77 per cent. Other channels in preferred order for Indian youths are: friends, 16 per cent; no one, 13 per cent; school counselors, 11 per cent; parents, 8 per cent; other sources, 2 per cent; and 4 per cent did not answer the question. After teachers, the most popular channels among white students are: parents, 22 per cent; friends, 18 per cent; school counselors, 17 per cent; no one, 7 per cent; other sources, 2 per cent; and 1 per cent did not answer the question. Other channels for Negro youths are: friends, 19 per cent; school counselor, 16 per cent; parents, 16 per cent; no one, 3 per cent; and other sources, 3 per cent. Many students select more than one channel of help as the percentages indicate.

Students in the three race groups interested in obtaining a scholarship or financial help for future schooling contact school counselors first, teachers second, college bulletins third, civic organizations fourth, high school bulletins fifth and other sources sixth. In no instance did one group deviate from the above order of preference. The students are also unanimous in their first three choices of channels of help when selecting a college or vocational

school they wish to attend. School personnel is first followed by family members and college bulletins. Among Indian youths fourth choice is no one; fifth, a friend; sixth, other sources; and 5 per cent did not answer the question. Fourth, fifth and sixth choices for whites are friends, no one, other sources, and 1 per cent did not answer. Fourth choice among Negroes is friends. There are no fifth or sixth choices for Negroes and all Negroes responded to the question.

A large percentage of students in each race group is unfamiliar with requirements needed to obtain a scholarship. The percentages run: Indians, 45 per cent; whites, 37 per cent; and Negroes, 42 per cent. Students only partially familiar with scholarship requirements are: Indians, 32 per cent; whites, 47 per cent; and Negroes, 35 per cent. Students familiar with scholarship requirements comprise the smallest percentage of each group. These percentages number: Indians, 17 per cent; whites, 15 per cent; and Negroes, 19 per cent. In the Indian group 5 per cent did not respond to the question.

Generally, Indian students select the same channels of help when needed for school business as do non-Indian youths.

With the general exception of being absent from school more often than their non-Indian classmates, Indian youths in the areas investigated appear to be well established in the predominantly "white man's" educational structure.

CHAPTER IV

COMPARISON OF SOCIAL COMMUNICATION CHANNELS AMONG THE THREE RACES

Hypotheses to be examined in this chapter are: (1) Bilingual homes are more common among Indian than non-Indian homes; (2) In time of personal need Indian and non-Indian youths seek different channels of help; (3) Indian youths have fewer friends of another race than do non-Indian youths; (4) Indian young people participate in fewer social activities outside of school such as dating than do their non-Indian peers; (5) Indian students are less likely to take part in school activities such as athletics and school sponsored organizations.

The percentage of bilingual homes is highest among the Indian race. More than one language is spoken in 1 out of 3 Indian homes. In non-Indian homes, 1 out of 10 white homes and 1 out of 17 Negro homes is bilingual. However, the use of a second language is primarily confined to the home. Of the 36 per cent of Indian students who are products of bilingual homes, only 14 per cent use their ancestral language outside the home. The second language of whites and Negroes is used outside the home by 6 per cent of the respective population investigated. While the percentage of bilingual

homes is highest in the Indian race, such homes are not restricted to this race. The limited use of the second language further deletes the difficulty of these youths integrating into a predominantly "white man's" oriented school and society.

In time of personal need Indian students select totally different channels of help. Indian youths tend to seek help from two sources when it is needed. The most frequently used channel is friends, closely followed by parents. Non-Indian youths reverse the choice of these channels and select parents first and friends second. The least popular channels of help are the same for all three races. These are teachers and other school personnel. The percentages selecting parents as the main channel of help are: Indians, 37 per cent; whites, 49 per cent; and Negroes, 65 per cent. The percentages selecting friends first are: Indians, 41 per cent; whites, 39 per cent; and Negroes, 19 per cent. Although choices one and two are reversed in order of preference for Indians and non-Indians the significance is minimal as is the percentage of difference. Therefore channels of help are basically the same for Indians and non-Indians, only the status given to each is different.

Indian youths have fewer friends of another race than do non-Indians. In each of the three groups surveyed, youths predominantly associate with members of their own race. The highest percentage doing this is among whites where 97 per cent of their friends are of the same race. The second

highest percentage, 72 per cent, is among Indians. Negroes are less segregated as only 61 per cent of their friends are of the Negro race. When asked about the race of their closest friends, 70 per cent of the Indians, 39 per cent of the whites and 87 per cent of the Negroes indicated they have close friends of another race.

The majority of Indians and Negroes, 52 per cent and 55 per cent respectively, have some of the same close friends away from school as they do at school. Only 42 per cent of the whites have a few friends different from their school friends. The majority of the whites, 49 per cent, have exactly the same friends at school as away from school. This number is 40 per cent among Indians and 39 per cent among Negroes. Therefore, from the data results Indians and Negroes associate more with peers of different races than do whites.

Individuals of all three races attend churches that are predominantly of their own race. Again the highest percentage, 93 per cent, is among whites. Indians are second with 76 per cent and Negroes are third with 74 per cent. However, the highest number of youths not attending church is among Indians, 17 per cent. Among the other two races the number is 13 per cent for Negroes and 11 per cent for whites. The number of youths attending church totals: Indians, 81 per cent; whites, 88 per cent; and Negroes, 87 per cent. However, only 45 per cent of the Indians, 66 per cent of the whites, and 74 per cent of the Negroes attend church one or

more times a week. Youths of all three races participate in church activities with peers of one or more races different from their own. Those participating in church activities with members entirely of their own race are: Indians, 14 per cent; whites, 44 per cent; and Negroes, 45 per cent. Those participating with others mostly of their own race are: Indians, 33 per cent; whites, 23 per cent; and Negroes, 6 per cent. Those engaged in church activities with others mostly of another race are: Indians, 5 per cent; whites, 1 per cent; and Negroes, 10 per cent. Students engaging in church activities where race of the membership is about half of one race and half of another are: Indians, 22 per cent; whites, 31 per cent; and Negroes, 32 per cent. As far as the data are able to be interpreted, Indian youths are as socially integrated as the Negro youths and more so than the white youths in church activities which include members of other races.

Indian young people engage in fewer social activities such as dating than do non-Indian students. The highest percentage of youths in all three races date less than once a week. The highest number, 35 per cent, is among Indian youths closely followed by 32 per cent of the white youths and 29 per cent of the Negro youths. The highest number of non-dating youths is 16 per cent of the Indians. This may be due in part to the many eighth grade Indians included in the survey. All the Negro youths report that they date while 3 per cent of the white youths do not date. In all

three races the majority begin dating at age fifteen. More whites, 23 per cent, begin dating at fourteen years or less of age. This number for Indians is 12 per cent and for Negroes 14 per cent. About 1 per cent of the Indians and whites begin dating at age seventeen. This is true of 3 per cent of the Negroes. Indian youths begin to date about the same time as non-Indians and tend to date about as often as their non-Indian classmates.

Fewer Indians participate in school activities than do non-Indians. The percentage of Indians engaging in one or more school sponsored extra-curricular organizations is 35 per cent; among whites, 52 per cent, and among Negroes, 35 per cent. The remaining who are not a member of any such organization are: Indians, 65 per cent; whites, 46 per cent; and Negroes, 58 per cent. The majority of Indians, 57 per cent, and whites, 53 per cent, do not participate in any school sponsored athletic event. Girls in all three races comprise the largest number of non-participants. The race having the largest number of girls not participating is the Indian race with only 12 per cent active. Whereas, 50 per cent of the Negro girls are active in a school sponsored athletic event. Likewise, the Negro boys, 53 per cent, are more active than their Indian and white classmates. Only 21 per cent of the white boys and 14 per cent of the Indian boys claim membership in a school affiliated athletic activity. The number of athletic events Indians participate in are: one, 13 per cent; two, 16 per cent; three, 6 per cent; four,

6 per cent; five, 2 per cent. White youths are active in the following number: one, 21 per cent; two, 15 per cent; three, 7 per cent; four, 2 per cent; and five, 1 per cent. Negro youths participate in the following number: one, 45 per cent; two, 13 per cent; three, 10 per cent; and five, 3 per cent. While the greatest percentage of students not participating in school sponsored athletic activities is among Indians, the percentage of difference between the Indians and the whites and the Indians and the Negroes is not great enough to be significant. Therefore, Indian youths do not necessarily participate in fewer school sponsored clubs and athletic events than do non-Indians.

Many of the youths participate regularly in athletic events outside the school. Only 27 per cent of the Indians, 29 per cent of the whites and 26 per cent of the Negroes do not participate in some form of athletic activity outside the school. The largest number active in two athletic events is 23 per cent of the Indians. While only 19 per cent of the whites engage in as many as two. However, 26 per cent of the Negroes are active in as many as three athletic events while only 16 per cent of the Indians and 15 per cent of the whites engage in as many. In all three races, youths engage in these activities less than once a week. This may be due in part to the youths participation in school sponsored activities which in turn limits their time for other events. Indian youths are as active and in some instances more active in school and non-school athletic events than their

Negro and white peers.

Socially, the Indian youth appears to be culturally integrated into the school, church, and surrounding society which is based on "white man's" customs and social standards.

CHAPTER V

COMPARISON OF ECONOMIC COMMUNICATION CHANNELS AMONG THE THREE RACES

Indian students are culturally deprived because of a lack of communication channels in the home such as television, radio and reading materials.

Data show televisions in 98 per cent of the Indian homes; 98 per cent of white homes; and 97 per cent of Negro homes. The majority of Indian students, 54 per cent, watch television more than three hours a day. Only 25 per cent of the white students spend as much time watching television while 71 per cent of the Negro students spend more than three hours a day viewing television. Percentages of students who do not view television are: Indians, 4 per cent; Negroes, 3 per cent; and whites, 11 per cent. Excluding the 2 per cent who do not have televisions in their homes, 1 per cent of the Indian youths having television do not watch it. The percentage of white youths having television who do not watch it is 9 per cent. In the Negro race 3 per cent neither have nor watch television.

Percentages of students having radios in their homes are: Indians, 90 per cent; whites, 99 per cent; and Negroes, 94 per cent. Time spent in listening to radio is greatest

among the Indian and Negro students. In both races 48 per cent of the youths spend more than two hours a day listening to the radio. White students listening the same amount of time is 33 per cent. Percentages of students not listening to the radio at all are: Indians, 7 per cent; whites, 5 per cent; and Negroes, 13 per cent.

Data on reading materials available in the home such as hardback books, paperback books, magazines, funny books, church materials, daily newspapers, and weekly newspapers supply the following percentages. Reading materials available in the Indian home number: hardback books, 55 per cent; paperback books, 52 per cent; magazines, 77 per cent; funny books, 51 per cent; church materials, 67 per cent; daily newspapers, 67 per cent; and weekly newspapers, 30 per cent. For the white home the following percentages are present: hardback books, 79 per cent; paperback books, 75 per cent; magazines, 74 per cent; funny books, 47 per cent; church materials, 85 per cent; daily newspapers, 42 per cent; and weekly newspapers, 18 per cent. The percentages of Negro homes having these materials are: hardback books, 81 per cent; paperback books, 52 per cent; magazines, 45 per cent; funny books, 39 per cent; church materials, 65 per cent; daily newspapers, 55 per cent; and weekly newspapers, 29 per cent. While each race has the greatest amount of reading materials in one or more categories, no one race is consistently highest. This is true of the overall hypothesis. Therefore, while differences do occur, percentages are not

significant enough to say Indian students are culturally deprived because of a lack of communication channels in the home.

Indian students have less spending money than do non-Indian students therefore they suffer economically. The Indian student spends an average of \$2.94 a week. This is 35 cents below the white student who spends \$3.29 and \$1.29 below the Negro student who spends an average of \$4.29 a week. In all three races, males spend slightly more than females. Indian males spend \$2.95 per week compared to \$2.92 for female Indians. White males spend \$3.99 per week compared to \$2.59 for white females and Negro males spend \$5.69 per week compared to \$3.25 for Negro females. Difference may be due in part to the number of young Indians investigated who would generally receive less money than older youths. However, difference in amount of money is not great when the ratio of 8 whites to 1 Indian is considered. Therefore, while Indian students do have less to spend than non-Indian students the difference is not great when the Indian-to-white ratio is considered. Both Indians and whites do have significantly less spending money than do Negro youths. This is an area for future investigation which may prove profitable, however, the small number of Negroes investigated may account for the high average of spending money among the race.

The majority, 54 per cent, of the Indian students get their spending money from parents whenever it is needed.

Other sources include: from parents as an allowance, 17 per cent; from jobs, 30 per cent; miscellaneous sources, 5 per cent. The greatest source of money for white students is from jobs. The percentage obtaining money from jobs is 44 per cent. Other sources are: from parents when needed, 34 per cent; from allowance, 31 per cent; and other sources, 6 per cent. The majority, 61 per cent, of the Negro students get spending money from parents whenever they need it. Jobs provide 29 per cent with money and allowances supply 10 per cent.

Indian students are economically deprived due to fewer families owning cars than non-Indian families. Cars are owned by 85 per cent of the Indian families. Negro families owning cars number 77 per cent and white families owning cars number 99 per cent. Drivers licenses are held by 42 per cent of the Indian students; 82 per cent of the white students; and by 29 per cent of the Negro students. A factor that may account for the differences could be the large number of whites investigated in Ponca City all of whom are in the tenth grade while many of the Indian students are in grades eight and nine. Thus more white students are of age to drive. The 14 per cent of car ownership between the Indian and white race and the 8 per cent between the Indian and Negro race is not considered significant enough to say that Indians are economically deprived due to a lack of transportation.

Indian students are economically handicapped because

they secure fewer jobs than do non-Indian students. Full time jobs are maintained by 2 per cent of the Indian students, by 3 per cent of the Negro students and by 4 per cent of the white students. Percentages of students not holding jobs are: Indians, 64 per cent; Negroes, 58 per cent; and whites, 43 per cent. After school jobs are held by 8 per cent of the Indian students, 18 per cent of the white students and 26 per cent of the Negro students. Percentages of students having weekend jobs are: Indians, 6 per cent; Negroes, 5 per cent; and whites, 17 per cent. During the summer, employment among Indian students is 23 per cent. Employment among white students is 27 per cent and 23 per cent among Negro students. No attempt was made to determine the type of employment or amount of wages among any of the races. Although differences are present among the number employed full time, part time, on weekends, and during the summer the percentage of difference is not enough to be considered important. Indian students are not economically handicapped because they are employed less often than are non-Indians.

Channels students use if they are looking for a summer job are primarily an employment agency or a friend who has a job similar to the type desired. Employment agencies are used by 34 per cent of the white students. The percentage of whites seeking help from a friend is 40 per cent. The third most popular channel of help for whites is parents, 37 per cent seek help from them. Other channels listed in preferred order for the whites are: newspapers, 21 per cent;

would not seek help, 6 per cent; teachers, 5 per cent; and other sources, 3 per cent. For Indian students the following preference emerges: from a friend who has a job like the one wanted, 35 per cent; employment agency, 35 per cent; parents, 14 per cent; newspapers, 13 per cent; teachers, 7 per cent; would not seek help, 7 per cent; and other sources, 1 per cent. Negro students select the following: employment agency, 45 per cent; a friend who has a job like the one desired, 39 per cent; newspapers, 19 per cent; parents, 16 per cent; would not seek help, 3 per cent; and other sources, 6 per cent.

Indian students looking for part time employment select the following channels of help: employment agency, 48 per cent; a friend, 23 per cent; newspapers, 19 per cent; other sources, 16 per cent; did not answer the question, 4 per cent. Students of the white race choose: an employment agency, 45 per cent; a family member, 28 per cent; newspapers, 24 per cent; a friend, 21 per cent; would not seek help, 7 per cent; other sources, 5 per cent. Among Negro students, 52 per cent list an employment agency as first choice, 32 per cent list newspapers second, 23 per cent select a family member as third choice, 16 per cent list a friend as fourth choice, and fifth choice of 3 per cent was various selections.

Indian students choose professions that are lower on the economic scale than do non-Indian students. In both the Indian and white race 52 per cent of the students investigated have chosen a profession. In the Negro race 47 per

cent have decided on a profession. Students who are undecided are: Indians, 41 per cent; whites, 46 per cent; and Negroes, 47 per cent. Students not answering the question are: Indians, 6 per cent; whites, 2 per cent; and Negroes, 6 per cent.

Indian males do tend to choose professions classified as skilled more often than do non-Indian males; however, no Indian males choose semi-skilled occupations as 3 per cent of the white males do. Indian females, 91 per cent, choose professional occupations while 82 per cent of white females do the same and only 4.5 per cent of the Indian females choose skilled professions compared to 12 per cent for the white females. Therefore while the percentage of Indian males is slightly lower than white or Negro males in selecting occupations higher on the economic scale, Indian females are slightly higher than white females and slightly lower than Negro females. Since no one race is predominantly higher, the differences fail to be significant and Indians are not consistently choosing occupations on a lower economic scale than non-Indians. Tables II and III give additional data on choice of profession.

Among the Indian males, the most popular professions are mechanics, coaching, business and art. Among the Indian females, the most popular professions are teaching, secretarial, cosmetology and nursing. White males select teaching as the most popular profession followed by mechanics, medicine, engineering, law, business, science, farming, music,

TABLE II

PERCENTAGES OF SELECTION OF PROFESSION
ACCORDING TO RACE AND SEX

Race	No.	Undecided		Decided		No Reply	
		Male-Female	Male-Female	Male-Female	Male-Female	Male-Female	Male-Female
Indian	83	43	39	46	59	1	2
White	709	49	42	50	54	1	4
Negro	31	41	64	59	29		7

TABLE III

SUMMARY OF PERCENTAGES OF CHOICE OF PROFESSION
ACCORDING TO RACE, SEX AND STATUS

Race	No.	Professional		Skilled		Semi-Skilled	
		Male-Female	Male-Female	Male-Female	Male-Female	Male-Female	Male-Female
Indian	83	50	91	40	4.5		4.5
White	709	73	82	24	12	3	6
Negro	31	88	100	12			

forestry and sports, respectively. Order of preference for white females is teaching, secretary, cosmetology, peace corps, nursing, stewardess and housewife. Negro males rate coaching, sports and ranching as first choices followed by law, law enforcement, radio, and teaching. Negro females give equal selection to cosmetology, teaching and social work.

CHAPTER VI

INTERPRETATION OF RESULTS

The Indian youths in the secondary schools of Pawnee, Red Rock, and Ponca City, Oklahoma are apparently making a successful transition between their cherished Indian customs and heritage and the "white man's" educational, social and economic society in which they are living. The Indian young people appear to be teenagers first and Indians second.

Summary and Conclusions

In the area of education Indian youths are performing in classroom and school sponsored extra-curricular activities with vigor equal to their non-Indian classmates. Only in the area of school attendance do Indians rank significantly below the white and Negro youths.

Socially, Indian youths are participating in church and social events as often as their non-Indian peers. They are entering the social world of dating at the same age as whites and Negroes. In time of need, whether for school work or personal business, Indian youths select the same channels of communication as do their non-Indian classmates. Association with members of other races in school, church and community living by Indians is further evidence of their successful

transition in the competitive "white man's" society.

Economically, the Indian youth spends about the same amount of money weekly as non-Indians. Their hopes and dreams of future employment rank equally as high on the social and economic scale as do the choices of non-Indians.

When compared with non-Indians, the Indian youths communicate as effectively in the areas of education, economics and social growth. Within each race group, there are individuals who are culturally and economically deprived; however, the percentage of such individuals is not necessarily always greatest in the Indian race. Therefore, simply being an Indian does not retard one economically, socially and educationally. The communication gap between the Indian youths investigated and his involvement in "white man's" society is apparently no greater than the communication gap between whites or Negroes and the dominant society.

Suggestions For Further Study

1. A comparative study of communication channels between individuals of an all Indian and an all white school.
2. A comparative study of communication channels between Indian youths in an Indian public school and an Indian boarding school.
3. A comparative study of communication channels between Indian youths in a predominantly Indian community and Indian youths in a predominantly non-Indian community.
4. A comparative study of communication channels

between Oklahoma Indian youths and Arizona Indian youths.

5. A comparative study of communication channels between Indian and non-Indian youths using the personal interview method.

6. A comparative study of Indian and non-Indian school achievement by checking official school records.

7. A study of Oklahoma Indian youths activity in extra-curricular speech activities.

8. A study of communications between the Bureau of Indian Affairs and selected Oklahoma Indians.

9. A study of communications between Indian agencies such as Oklahomans for Indian Opportunity or Indian Education and Indians in Oklahoma.

10. A study of communication between Indian youths and their parents.

11. A study of communication between teenage and adult Indians.

12. A study of communication channels among elementary school Indians and non-Indians.

13. A study of communication channels among elementary school Indians.

14. A study of communication channels between college enrolled Indians and their Indian communities.

15. A study of Indian languages.

16. A study of communications between Indians of various tribes.

17. A study of Indian languages between Indian tribes.

18. A study of communication channels between reservation Indians and non-reservation members of the same tribe.

19. A study of communication channels between Negroes and non-Negroes.

20. A study of communication channels among different economic groups of the same race.

21. A study of communication channels among various economic groups of different races.

22. A study of communication channels between males and females of the same race.

23. A study of communication channels between males and females of different races.

24. A comparative study of language usage among races.

25. A study of communications among teachers of Indians.

26. A study of communication among teachers of Negroes.

27. A comparative study of teachers of Indians, Negroes and whites.

28. A study of communications between political leaders and adult Indians, whites, or Negroes.

29. A study of communications between political leaders and teenage Indians, whites or Negroes.

30. A study of communications between the church and youth.

31. A study of communication between the church and adults.

32. A study of communications between rural and urban Indians.

33. A study of communications between rural and urban whites.

34. A study of communications between rural and urban Negroes.

35. A study of communications between different urban economic groups of races.

36. A study of communications between different rural economic groups of races.

37. A study of communications between the media of newspaper, television, radio and race groups.

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APPENDIX A

SAMPLE OF QUESTIONNAIRE

PLEASE DO NOT WRITE YOUR NAME ON ANY OF THE FOLLOWING PAGES.

AGE: YEARS _____ MONTHS _____
SEX: MALE _____ FEMALE _____
GRADE: 8th _____ 9th _____ 10th _____ 11th _____

CIRCLE THE LETTER (a, b, c, etc.) THAT BEST FITS YOUR ANSWER. ON SOME QUESTIONS YOU MAY NEED TO CIRCLE MORE THAN ONE ANSWER.

1. Circle the different types of reading materials available in your home.
a. hardback books d. funny books g. weekly news-
b. paperback books e. church materials papers
c. magazines f. daily newspapers h. _____
2. How often do you read a newspaper?
a. daily d. less than once a week
b. weekly e. never
c. twice a week
3. When you read a newspaper, which section do you read first?
a. sports c. funnies e. want ads
b. news d. society f. _____
4. When you read the newspaper, which section or sections do you not read?
a. sports c. funnies e. editorials
b. news d. society f. _____
5. Is there a radio in your home?
a. yes b. no
6. How much time do you spend per day listening to the radio?
a. none c. less than one hour e. more than two
b. one hour d. two hours hours
7. Is there a television in your home?
a. yes b. no

8. How much time per day do you spend watching television?
a. one hour c. three hours e. more than three hours
b. two hours d. less than one hour hours
f. I do not watch TV
9. How much time per week do you spend reading books and magazines other than those required for school work?
a. one hour but not more than three d. more than ten
b. three hours but not more than five hours
c. five hours but not more than ten e. no time
10. Do you attend church?
a. once a week d. once a month
b. twice a week e. only on such occasions as Christmas
c. twice a month f. I do not attend church
11. Do you participate in church activities that include students?
a. entirely of your race d. about half of one race
b. mostly of your race and half of another race
c. mostly of another race e. I do not participate at all
12. Do you attend a church that is
a. predominantly of your race b. predominantly of another race
13. Do you consider yourself a member of
a. Indian race b. white race c. Negro race
d. other _____
14. How many athletic events do you participate in outside of school?
a. 1 b. 2 c. 3 d. 4 e. 5 f. none
15. How often do you participate in these activities?
a. daily c. once a week e. less than once a
b. every other day d. twice a week week
16. How many school athletic events do you participate in?
a. 1 b. 2 c. 3 d. 4 e. 5 f. none
17. Are the majority of your friends of the
a. Negro race b. Indian race c. white race
d. other _____
18. Are any of your close friends a member of a race different from yours?
a. yes b. no

19. Are your close friends at school the same friends you enjoy after school?
 a. yes b. no c. some are and some are not
20. List any school sponsored club or organization of which you are an active member.
 a. none b. list them _____
21. After high school do you plan to attend a
 a. junior college c. vocational school e. undecided
 b. four year college d. business school
22. If you do not plan to continue school after high school, do you plan to
 a. go to work c. get married d. undecided
 b. join the military d. stay home e. plan further school
23. Do you participate in any of the following for personal activity outside of school.
 a. art c. singing e. reading g. other _____
 b. writing d. music f. hunting
24. If you had (have) personal problems would you seek help from
 a. your parents d. a school counselor g. a doctor
 b. a teacher e. no one h. other _____
 c. a friend f. a minister
25. If you are (were) having a problem with your school work would you seek help from
 a. your parents c. a friend e. no one
 b. a teacher d. a school counselor f. other _____
26. If you were interested in getting a part time job would you seek help from
 a. no one c. an employment agency e. a family member
 b. a newspaper d. a friend f. other _____
27. If you were looking for a summer job would you seek help from
 a. your parents d. employment agency f. no one
 b. a teacher e. a friend who had a job like you wanted g. other _____
 c. a newspaper
28. Do you have a job
 a. after school c. during the summer e. do not have a job
 b. on weekends d. full time f. other _____

29. If you were interested in obtaining a scholarship or financial help for future schooling, would you contact
- a. a teacher c. school bulletins e. civic
b. a school counselor d. college bulletins clubs
f. other _____
30. If you needed help in selecting a college or vocational school, would you seek advice from
- a. school personnel c. a friend e. no one
b. a family member d. college bulletins f. other _____
31. Are you familiar with the requirements needed to obtain a scholarship?
- a. yes b. no c. partially
32. Circle those who have given you encouragement to attend school beyond high school
- a. parents c. other school personnel e. other _____
b. teachers d. no one
33. Which of the following members of your family have taken school work beyond high school such as college, vocational school, business school, etc.
- a. Father b. Mother c. Sister d. Brother e. none
34. Is there more than one language spoken in your home?
- a. no b. yes (name language) _____
35. Do you communicate with anyone other than family members in another language?
- a. no b. yes (name their occupation) _____
36. Does your family own a car?
- a. yes b. no
37. At what age did you become a licensed driver?
- a. 14 c. 16 e. 18 g. am not a licensed
b. 15 d. 17 f. other age driver.
38. At what age did you begin to date?
- a. 14 c. 16 e. 18 g. an age not mentioned
b. 15 d. 17 f. do not date (age) _____
39. How many times a week do you date?
- a. once c. three times e. more than three
b. twice d. less than once
40. Do you smoke?
- a. yes b. no
41. Do you drink alcoholic beverages?
- a. yes b. no

42. Where do you get your spending money?
a. from an allowance c. from parents whenever needed
b. from a job d. other _____
43. How much money do you spend per week? _____
44. At home do you (check as many as you need to check)
a. have certain jobs either daily or weekly
b. have telephone restrictions
c. there is no telephone in my home
d. have a time to be home in the evenings
e. other _____
45. How often are you absent from school?
a. about once a week d. less than once a week
b. about twice a week e. about twice a month
c. about once a week f. never
46. How often are you tardy to school?
a. daily e. twice a month
b. twice a week f. once a month
c. more than twice a week g. less than once a week
d. once a week h. never
47. Do you participate in class activities such as debate, panel discussions and class conversations
a. every time they are held c. once in a while
b. every other time they are held d. never
48. When the teacher asks you a question directly (calling you by name), do you
a. always attempt to answer even if unsure of the answer
b. make no attempt to answer the question
c. try to answer it only part of the time
49. When the teacher asks the class a question, do you
a. answer only when you are positive of the answer
b. do not answer even when you know the answer
c. attempt to answer the question even if unsure of the answer.
50. Are your parents registered voters?
a. yes d. Father is but Mother is not
b. no e. Mother is but Father is not
c. do not know
51. Do your parents express their opinions by voting in
a. all elections d. about one half of the elections
b. the majority of elections
c. only a few of the elections e. none of the elections

52. Have you decided on the profession you would like to obtain?
a. no b. yes (name profession) _____

PLEASE RECHECK ALL PAGES TO SEE IF YOU HAVE ANSWERED ALL QUESTIONS.

APPENDIX B

ADDITIONAL DATA FROM SURVEY

Data on Habits of Newspaper Reading

Question: When you read the newspaper, which section or sections do you not read?

Answer: a. sports, b. news, c. funnies, d. society, e. editorials, f. other_____.

Race	Total Number	Percentages						No Reply
		A	B	C	D	E	F	
Indian	83	27	10	7	49	48	2	
White	709	38	7	6	36	49	4	1
Negro	31	19	3	26	26	45	3	

Data on Reading of Newspaper

Question: How often do you read a newspaper?

Answer: a. daily, b. weekly, c. twice a week, d. less than once a week, e. never.

Race	Total Number	Percentages					No Reply
		A	B	C	D	E	
Indian	83	41	22	14	14	5	4
White	709	73	5	14	6	2	1
Negro	31	58	10	6	19	6	1

Additional Data on Habits of Newspaper Reading

Question: When you read a newspaper, which section do you read first?

Answer: a. sports, b. news, c. funnies, d. society, e. want ads, f. other_____.

Race	Total Number	Percentages						No Reply
		A	B	C	D	E	F	
Indian	83	29	40	33	6	2	2	
White	709	15	43	24	10	6	3	1
Negro	31	23	32	23		13	13	

Data on Reading Habits

Question: How much time per week do you spend reading books and magazines other than those required for school work?

Answer: a. one hour but not more than three, b. three hours but not more than five, c. five hours but not more than ten, d. more than ten hours, e. no time.

Race	Total Number	Percentages					No Reply
		A	B	C	D	E	
Indian	83	53	17	10	13	6	
White	709	41	22	16	7	14	
Negro	31	74	10	3	6	6	1

Data on Smoking Habits

Question: Do you smoke?

Answer: a. yes b. no

Race	Total Number	Percentages		No Reply
		A	B	
Indian	83	39	55	6
White	709	18	82	
Negro	31	10	87	3

Data on Drinking Habits

Question: Do you drink alcoholic beverages?

Answer: a. yes b. no

Race	Total Number	Percentages		No Reply
		A	B	
Indian	83	35	61	4
White	709	24	75	1
Negro	31	32	65	3

Data on Driver Licenses

Question: At what age did you become a licensed driver?

Answer: a. 14, b. 15, c. 16, d. 17, e. 18,
f. other _____ g. I am not a licensed driver

Race	Total Number	Percentages							No Reply
		A	B	C	D	E	F	G	
Indian	83	5	1	27	5	1	1	58	2
White	709	5	1	47	1	1	26	18	1
Negro	31		3	23				71	3

Data on Social Activities

Question: Do you participate in any of the following activities outside of school?

Answer: a. art, b. writing, c. singing, d. music, e. reading, f. hunting, g. other_____.

Race	Total Number	Percentages							No Reply
		A	B	C	D	E	F	G	
Indian	83	22	19	11	20	29	30	22	10
White	709	12	11	26	31	38	35	20	5
Negro	31	10	6	19	16	19	23	13	10

Data on Education

Question: Which of the following have encouraged you to attend school after high school?

Answer: a. parents, b. teachers, c. other school personnel, d. no one, e. other_____.

Race	Total Number	Percentages					No Reply
		A	B	C	D	E	
Indian	83	67	30	5	14	12	3
White	709	79	47	18	10	8	1
Negro	31	61	39	13	3	6	6

Data on Home Life

Question: Do you have any of the following jobs or restrictions at home?

Answer: a. certain jobs either daily or weekly, b. telephone restrictions, c. no telephone in home, d. have a time to be home in the evenings, e. other_____.

Race	Total Number	Percentages					No Reply
		A	B	C	D	E	
Indian	83	63	14	41	40	6	7
White	709	81	28	6	37	49	5
Negro	31	22	10	35	42		10

Data on Parents as Voters

Question: Are your parents registered voters?

Answer: a. yes, b. no, c. do not know, d. Father is but Mother is not, e. Mother is but Father is not

Race	Total Number	Percentages					No Reply
		A	B	C	D	E	
Indian	83	53	7	25	4	5	6
White	709	82	5	8	1	1	3
Negro	31	58	6	27		3	6

Data on Parents Voting Habits

Question: Do your parents express their opinions by voting in

Answer: a. all elections, b. majority of elections, c. only a few of the elections, d. about one half of the elections, e. none of the elections, f. other_____.

Race	Total Number	Percentages						No Reply
		A	B	C	D	E	F	
Indian	83	17	27	19	6	8	10	13
White	709	45	34	8	3	4	2	3
Negro	31	39	23	16	3	10	3	6

VITA

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Master of Arts

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